

Bible Society Record



LIGHT FROM THE BOOK OF BOOKS

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BIBLE SOCIETY RECORD

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The Magi's Example

IT was with prophetic insight that the ancient Magi laid their gifts before the child Jesus on the first Christmas day. His self-giving spirit was to give the world the supreme evidence of the power of such a spirit to evoke like generosity in others. To Him the little lad gave his loaves and fishes. Friends, unknown to us, made Him the seamless robe. The hospitality of the Bethany home, the freedom of the upper room, the ministering care of the women, were fruits of this influence.

Yet, the real marvel of Jesus' touch upon men was not that he drew their giving to himself only, but that he infused them with a new attitude toward all. Thence came Zaccheus's fresh concern for the poor, the disciples' efforts to heal the sick, the weaving of Dorcas, the journeys of Paul and the Apostles.

Whenever men have touched anew, not theories about Him nor analyses of His character, but the immortal story of His life, streams of living water have refreshed mankind. So Francis of Assisi served the lepers and the poor, Elizabeth Fry visited prisons, Wilberforce and Lincoln freed the slaves. Thus arose the hospitals, the orphanages, the schools, the missionary agencies of Christendom, and the countless unheralded self-sacrifices of hundreds of thousands of Christian folk.

It is the being near to Him that makes the difference. And it is in the great Book of Books that the lineaments of His living spirit are most clearly discerned. Surely, to those in whose hearts the light of His countenance has shined, there can be, next to the touch of heart on heart, no finer response to His spirit, than the gift of the Bible itself to every man. In it young and old, experienced and inexperienced, learned and unlearned of every tongue and nation, find their heart's desire.

May the messages of Christmas-tide rekindle in our hearts a living effectual desire to give the Book a chance to do its wonderful work!

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The Sufficing Bible*

By Amos R. Wells

WHEN I am tired, the Bible is my bed;
Or in the dark, the Bible is my light;
When I am hungry, it is vital bread;
Or fearful, it is armor for the fight.
When I am sick, 'tis healing medicine;
Or lonely, thronging friends I find therein.

If I would work, the Bible is my tool;
Or play, it is a harp of happy sound;
If I am ignorant, it is my school;

If I am sinking, it is solid ground.
If I am cold, the Bible is my fire;
And it is wings, if boldly I aspire.

Does gloom oppress? the Bible is a sun;
Or ugliness? it is a garden fair.
Am I athirst? how cool its currents run!
Or stifled? what a vivifying air!
Since thus thou givest of thyself to me,
How should I give myself, great Book, to thee?

*The thought of this title and its supporting verses is ample ground for their use here. But further appropriateness lies in that which the name of their author connotes. The facile pen and fruitful mind of Dr. Wells, an Honorary Life Member of our Society, have been used generously for over a generation in loyalty to the Bible and to the young, especially through the columns of the *Christian Endeavor World*, from the editorship of which he has just retired after thirty-six years of direction.

A Romance of the Past Continued in the Present

THE romance of the past was called to mind by the letter of U. S. Senator Hiram Bingham accepting election as an Honorary Vice-President, printed in the November issue. He wrote, "I shall be very glad to accept this position out of affectionate regard for my father's work."

It was that father around whom the first chapter of this romance was woven. He and his young wife, just seventy years ago, in 1857, having given themselves to missionary service, were taken by a small sailing vessel, of only 156 tons, across the Pacific, landed on one of the sixteen Gilbert Islands, just below the Equator, with material to build themselves a little house, and there left,—the only white people,—over 5,000 miles from the American shores. Imagine the situation!

A Great Hazard

The hazard was great. The people still had their old habits and superstitions. Cannibalism was prevalent. They knew no word of the white people's language, and the young missionaries knew no word of theirs.

The story must be told briefly, though it covers days, and months, and years of loneliness and isolation, of anxiety and danger, of patience and courage. By tact and skill, by all the arts of friendliness, and by Christian grace and devotion, the good will and confidence of the islanders was gradually won. By the simple method of taking hold of some article and getting the people to tell its name; by watching the children at play, the people at work, and thus catching words; by unceasing effort, knowledge of the spoken language and vocabulary was slowly acquired, word by word. Then the construction of sentences followed, and gradually a grammar was evolved. And so began the miracle of giving a people a written language and the Word of God in their own tongue. It was thirty-four years before Dr. Bingham, with the collaboration of his devoted wife, completed the translation of the Bible into the language of the Gilbert Islands. Is that not a bit of real romance? It is recorded that Mrs. Bingham read every one of the thirty-one thousand or more of the verses of the Scriptures, three times, and put in 120,000 punctuation points.

The composition and printing of the whole Bible was done at the Bible Society's press in New York, and the plates are in its vaults.

But another bit of romance occurred with the first printing of the Gospels. In the early years, the young missionary, anticipating the completion of his translation of the Gospels, sent to the United States for a small printing press, type, and necessary material. After many months, it arrived at the little palm-clad island, 5,000 miles from San Francisco. But he could not make it work! Then, just as the lonely Americans were in despair, a small boat appeared at the lagoon. It proved to contain sailors who had escaped from a sinking ship and rowed a thousand miles in search of land. One of the sailors had been a printer. He showed the missionary how to set up and use the printing press! In this strange and providential way, the Gilbert Islanders first received the Gospels in their own language.

The Romance of the Wireless

This romance of the past has been called to mind recently also by the arrival of a letter, which was five months on its way. It is startling, if not staggering, in these days of rapid travel, to discover suddenly that there are places and peoples still so isolated. It demonstrates that communication by mail with the outer world from the Gilbert Islands is dependent still on the occasional visits of ships.

And yet, there is a thrill here. In the report which accompanied the letter, the missionary in charge records the interesting news, "We have just received most of the plant for a much-needed wireless installation. * * * We hope, next time we write, we may be able to tell you we are at last in touch with the big world beyond the horizon." Is there not romance in the thought of these people, for generations and centuries isolated by miles upon miles of ocean waters, accustomed to hear from the outside world only a few times a year, suddenly, by the magic of the wireless, brought into daily contact with the world at large?

The letter was from the Rev. G. H. Eastman, of the London Missionary Society, asking for a fresh edition of the Gilbert Island Bibles. For the American Board some years ago transferred its work in these islands to the London Missionary Society, and withdrew. But the missionaries and Christians of the islands still look to the American Bible Society for their Scriptures. As recorded above, the plates from which those Scriptures are printed were made at the Bible House and are kept in

its vaults. It is arresting to realize that a people thousands of miles away must look to New York as their sole source of supply of Scriptures in their own language. An edition of 2,000 Bibles was printed and a further supply has been sent.

The Thrill of Christianity's Effect
While the title of this article refers to "the past and the present," the contrast in the two groups reproduced on this page is not a contrast of the past and present. Both pictures are recent photographs of present-day groups. It is more the contrast that shows the continued need of the refining influence of Christian teaching and



A GROUP OF GILBERT ISLANDERS



SCHOLARSHIP WINNERS IN THE MISSION SCHOOL, BERU

life. This is illustrated in an incident reported by Mr. Eastman.

During the visitation in December we had a good illustration of the place that the Christian faith and the Christian sanctuary have in the minds of the people. We were quietly conducting a school examination in one of the remote villages at the north end of Tabiteuea Island, when a woman, dressed only in the most abbreviated of native grass skirts, came rushing into the church in mortal terror, to seek asylum and escape from her pagan husband, who was apparently threatening her life. She crouched down, trembling like a hunted thing, in a dark corner behind a great coral pillar. It was some time before her confidence could be sufficiently restored for her to be willing to go into the teacher's house in the same mission enclosure. Later in the day, the teacher and the relatives having taken the matter in hand, the woman left in the care of friends.

picture of the fetish stone, called "Auriaria," tells a story, which is reinforced by another excerpt from Mr. Eastman's letter.

We regret to say that there has been a slight recrudescence of heathenism in some islands; but, happily, it has not seriously affected our own adherents. On the island of Abenama where Roman

Though the minds of many of these uneducated native women are far from comprehending the full truths of salvation, this incident, which is by no means exceptional, shows how they are, more and more, coming to realize that somehow Christ and his church are a haven of refuge for those in danger and distress; that here at least there is protection, safety, life.

Is there not a thrill in the realization of the wonderful contrast Christianity has made and is making that comes from the reading of this incident and a look at the pictures?

Old Superstitions Still Alive

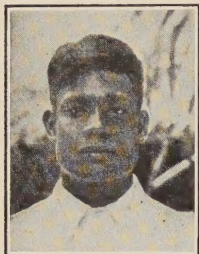
And yet, old superstitions and practices and habits have not disappeared from those islands with the advent of Christianity and the disappearance of cannibalism. The

"AURIARIA"



Catholicism of a nominal type is strong, one of the leading men has revived the worship of a stone fetish—Terakunene,—superstitious fear of which has destroyed the reason and the life of many Gilbertese women in the past. And on this island of Beru, a party of visitors from Tabiteuea Island, who came over to take part in the dedication of a Roman Catholic church

here while we were on furlough, restored a long-deserted stone fetish, Auriaria, and endeavored to restore the practice of the heathen ceremonies connected with its worship. Fortunately, we have a strong Protestant cause and a diligent teacher in the large village near which this fetish stands; and the movement back to heathenism seems to have died out soon after the return to their own island of these quasi-Roman Catholic visitors.



A GILBERTESE
BIBLE STUDENT

Youth's Outlook

Yes, there has been, and is, real Christian advance and life on these islands. Looking at the faces as well as the general appearance of

the Christian youths depicted on these pages, there comes comforting assurance for the future, as well as evidence of fruit from the past; and another incident culled from our correspondence gives further evidence:

As a set-off against this, we are glad to report the success of an evangelistic tour on the island of Maiana undertaken by one of our senior Gilbertese pastors named Iotamo. We landed Iotamo, with a junior teacher and a boat's crew of Ronorono students, at Maiana as the ship went north in November. They had about ten days before we called again at the island to pick them up on our return south. Pastor Iotamo was welcomed by the people as one whose ancestors had worshipped the same fetish as their ancestors and some of themselves worshipped. But, with the strategy of a true Christian apostle, Iotamo made the best of this point of contact to proclaim the true God and the only Saviour Jesus Christ our Lord. His visit seems to have given a very much-needed impetus to the work on this very backward island.



A GILBERTESE
GIRL

Notes and Comments

THE picture of the sweet old lady on the cover, we owe to the courtesy of the *Reformed Church Messenger*. Neither they nor we know the artist or the original source, else it would be gladly given.

OBSERVANT recipients of this RECORD will soon discover that the old and the young have been in mind particularly during the selection of its material and pictures. It follows a precedent set in December issues of other years. The American Bible Society owes much to the past. Also it looks with hopefulness to, and would serve, the future.

CHILDREN of the present, as well as those who were children many years ago, may be interested in the historical fact that General Lafayette, on the occasion of his last visit to America, was made a Life Director of the American Bible Society by the gift of \$150 "from the children of Catskill, New York."

* * *

In this connection the statement of the Centennial History of the American Bible Society may be recorded, that Mr. William Whitlock, Jr., Treasurer of the American Bible Society, provided and fitted out at his own expense the ship on which, in 1824, Lafayette came from France to New York when he visited the

United States as its guest, "was overwhelmed with popular applause, and voted the sum of \$200,000 and a township of land."

SOME may have noted in the New York daily papers the account of the celebration of the 101st birthday of Mrs. Jane D. Wilson. From the *New York Times'* report of the event we cull the following:

A Bible, a religious tract, and a newspaper in her hands, Mrs. Wilson looked back over the century of her lifetime and pronounced the world still "pretty good," although it has "deteriorated" since her girlhood.

"Discipline is gone. If children were in the home, instead of roaming the streets at night, there would be less news of crime. They used to read the Bible in the home in the evening. Now people have deserted both."

THE monthly prayer chart of Detroit's Daily Noon Hour Public Prayer Meeting has reached us. This meeting is held in the Fine Arts Building, when a devotional message is given by able speakers, often distinguished visitors. The subjects covered are local, national, and world-wide. "Bible Societies and Translators" are the subjects for the second and fourth Tuesdays of each month; while "Bible Institutes" and "Bible Depots" are each the topics of two other days a month.

A Christmas Book—The Bible*



Charles Dana Gibson's interesting picture reproduced from Hearst's International-Cosmopolitan Magazine shows a modern girl looking for a book "that she can give to her grandparents without shocking them."

The girl herself is not shocked—youth is not shocked easily in this generation.

The grandfather and grandmother have grown up with the

idea that decency is important, that modesty and morality count. It is something of a search to find a book that will do for them.

For reading at this Christmas season, why not try THE BIBLE? That is the real best seller, the real thought creator and comforter.

READ THE BIBLE—That is the idea of this editorial.



NINETEEN HUNDRED AND TWENTY-SIX years ago, as men reckon time, there was born a Divine spirit that changed the world's civilization and the attitude of men toward each other. His birth, life and death added the New Testament to the Old, completing our Bible, softening the harsher Old Testament teachings and threatenings.

There is printed here a picture typical of our day, showing its youth and its old age. This is to advise youth to read for itself, and think earnestly about one old book, THE BIBLE, comfort and inspiration of the old, foundation of all that is good in what we call "our civilization."

The Old Testament tells us, "In the sweat of thy face shalt thou eat bread."

The New Testament reminds you, "Man shall not live by bread alone." Wealth, power, success in the worldly fight are not everything.

We need also "Every word that proceedeth out of the mouth of God."

Food for the mind is more important than food for the body. In the Old Testament, with its Psalms and the magnificent books of Job and Isaiah, and the New Testament, with the beautiful Sermon on the Mount and all the teachings of Christianity's noble founder, you find the spiritual food that men's minds need.

READ THE BIBLE.

Read Verses 43 and 44 of the 5th Chapter of St. Matthew for those that make war.

"Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy."

"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

Read the Old Testament and the New Testament alternately, and mark the effect that Christ's teachings have had on religion itself.

In Deuteronomy you read: "Eye for eye, tooth for tooth, hand for hand, foot for foot."

The New Testament tells you, "Love thy neighbor as thyself," and "Do unto others as you would that they should do unto you."

Elijah asked modern Hebrews a question that modern heathening Americans need to be asked: "How long balt ye for better opinions? If the Lord be God, follow him; but if Baal, then follow him."

For the most beautiful language, and lofty expression, read and reread Job, Isaiah and The Psalms.

Consider the majestic tone of the 38th Chapter of Job. The Lord questions the afflicted patriarch, as he sits with his boils on his bed of ashes:

"Where wast thou when I laid the foundations of the earth? Declare, if thou hast understanding."

"Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?"

"Whereupon are the foundations thereof fastened? or who laid the cornerstone thereof,"

"When the morning stars sang together, and all the sons of God shouted for joy?"

"Or who shut up the sea with doors, when it broke forth, as if it had issued out of the womb?"

"As I made the cloud the garment thereof, and thick darkness a swaddling band for it,"

"And brake up for it my decreed place and set bars and doors,"

"And said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?"

"Hast thou commanded the morning since thy days; and caused the daypring to know his place?"

Read the 19th Psalm, and recommend to your atheist friend, if you have any, the first verse: "The Heavens declare the glory of God, and the firmament sheweth his handiwork."

Read to him the first verse of the 14th Psalm:

"The fool hath said in his heart, there is no God."

For fine expression, righteous anger, read Jeremiah, in the Old Testament.

If you believe that the underdog hasn't the chance he ought to have, that the powerful take advantage of the weak, read the too short Epistle of James.

He expressed more powerfully than Theodore Roosevelt could the doctrine that deeds are more important than words.

"But be ye doers of the word, and not hearers only, deceiving your own selves."

And again:

"Thou believest that there is one God; thou dost well; the devils also believe, and tremble."

"But wilt thou know, O vain man, that faith without works is dead?"

"I am fearfully and wonderfully made."

Study yourself, be grateful for the marvelous machine in which your mind travels around.

"Put not your trust in princes."

In modern times keep track of those that you put in public office.

"Wisdom is the principal thing; therefore, get wisdom; and with all thy getting, get understanding."

That is one of the best things in Proverbs or any other book. You might READ all great books, REMEMBER them all by heart, and think yourself possessed of all wisdom.

Without UNDERSTANDING you would have nothing.

In his "Heroes and Hero Worshipers," Carlyle says of books:

"In books lies the soul of the whole Past Time: the articulate audible voice of the Past, when the body and material substance of it has altogether vanished like a dream."

They are there, all the books, row upon row, on library shelves. But books are many, reading hours are few, and the average mind's capacity for digesting truth, science, history is limited.

Read thoughtfully, earnestly, THINKING AS YOU GO THROUGH THE PAGES.

It is not what the other man has written, it is what WE THINK, as we read, that improves our minds.

Carlyle asks: "Can there be a more horrible object in existence than an eloquent man not speaking the truth?"

There are many more horrible objects; for instance, a rich man exploiting child labor.

One of the SADDEST objects is a human being going through life not even SEEKING the truth, not taking the trouble to learn what the greatest minds of the past offer in written books, not enjoying the only pleasure worth while as years pass, THE PLEASURE OF EARNEST THOUGHT.

Read good books, and for Christmas time, and for all time, READ THE BIBLE. As in all books, different minds see in it different things.

Above all, read often, in the Gospels, the description of the last day that Christ lived upon this earth, and His death on the bare hill called Golgotha, meaning "The Skull" outside the walls of the city.

Christmas should be the day of pure happiness for children, a day of earnest thinking and gratitude, for those full grown. Grown men should think not only of the happy birthday when Jesus the infant was first held in the arms of His blessed mother, but also of that last day when "from the sixth hour there was darkness over all the land until the ninth hour," the hour of those last recorded words of dreadful sorrow.

"MY GOD, MY GOD, WHY HAST THOU FORSAKEN ME?"

Read the Bible.

*We are indebted to the New York American and Hearst chain of papers for this whole page. It is a photographic reduction. Striking as are the cartoon and the format, the message of the editorial is even more impressive.

More States Order the Bible Read in School*

By Tristram Walker Metcalfe



COLORED BOYS AT A FLOOD CAMP READING THEIR PENNY GOSPELS

status of the Bible in the schools is based upon data furnished by the United States Bureau of Education in response to a request from the *Evening World*. The information was sought to comply with requests from readers for "a list of states in which by law the Bible must be read in the public schools."

The new revised by-laws of the New York City Board of Education stipulates that "the regular assemblies of all schools shall be opened by reading to the pupils a portion of the Bible without comment." This regulation continues the customary practice in New York City schools. Authority for it was conferred by Section 1151 of the Charter.

The State Department of Education has approved a plan for credit toward graduation from high school for Bible study outside the schools. The Schools of Schenectady have had the

TEN states by law require Bible reading in the schools. Seven specifically permit Bible reading.

In twenty-three states Bible reading is permitted under general terms of the law or by reason of failure to refer to it.

Bible reading is not permitted under the present interpretation of the State Constitution or statutes in eight states. One state is doubtful.

This summary of the present



PROVINCIAL TRAVEL IN THE PHILIPPINES

There, too, the children are learning the Christmas story



PILFERING A GOSPEL BECAUSE NOT SERVED QUICKLY ENOUGH

plan in operation for many years.

A similar plan, according to the United States Bureau of Education, is in operation in Colorado, Indiana, Iowa, North Dakota, Oregon, Pennsylvania, Virginia, and West Virginia. Cities which give school credit for Bible study are Atchison, Kan.; Birmingham, Ala.; Chester, W. Va.; Connersville, Ind.; Falls City, Neb.; Gary, Ind.; Helena, Mont.; Lewiston, Idaho; Olathe, Kan.; Pittsburgh, Pa.; Santa Ana, Calif.; Spokane, Wash.; Winston-Salem, N. C.; Xenia, Ohio.

Bible Reading Is Gaining

The number of states requiring Bible reading in the schools is increasing. Four years ago the bureau published a bulletin outlining the legal status of the Bible in the schools. Since that time four states have passed laws requiring Bible reading—Maine and Delaware in 1923, Kentucky in 1924, and



GYPSY CHILDREN NEED THE GOSPEL

*Reprinted from the *Evening World*, New York City, by permission.

Idaho in 1925. The laws generally prescribe daily readings; Georgia requires readings of the Old and New Testaments; New Jersey "at least five verses from that portion of the Holy Bible known as the Old Testament"; Tennessee and Pennsylvania, "at least ten verses from the Holy Bible."

The largest group of states comprises those which have no written law on Bible reading in the schools, but in which such reading is permissible by reason of the law's silence on the subject or by general consent of the people. Following is the record of the legal status of Bible reading in the public schools, as furnished by the United States Bureau of Education:

- Law requires Bible reading—10:
- | | |
|----------|---------------|
| Alabama | Maine |
| Delaware | Massachusetts |
| Georgia | New Jersey |
| Idaho | Pennsylvania |
| Kentucky | Tennessee |



MEXICAN CHILDREN GATHERED ON AMERICAN SOIL FOR A CHRISTMAS TREE

- | | |
|---------------------|----------------|
| Florida | North Carolina |
| Maryland | Ohio |
| Michigan (excerpts) | Oregon |
| Minnesota* | Rhode Island |
| Mississippi | South Carolina |
| Missouri | Texas |
| Montana | Utah |
| Nebraska | Vermont |
| New Hampshire | Virginia |
| New Mexico | West Virginia |
- Bible reading not permitted under interpretation of State Constitution or statutes—7.*

- Arizona
Illinois
Louisiana
Nevada
Washington
Wisconsin ("stated reading")
Wyoming
Doubtful—1.
- • •



CHINESE BIBLE CLASS IN CALIFORNIA
"Nearly all converted through reading the New Testament"

- Law specifically permits Bible reading—7:
- | | |
|--------------|--------------------------|
| Indiana | New York (in N. Y. City) |
| Iowa | Oklahoma |
| Kansas | South Dakota |
| North Dakota | |
- Bible reading permitted under general terms of the law or by reason of its silence—24.*
- | | |
|----------|----------------------|
| Arkansas | Connecticut |
| Colorado | District of Columbia |

through them, in the progress of the Kingdom. God's blessing and guidance are needed to make it constructively and widely fruitful. Let prayer ascend, that the preparations may be wisely made, the convention wisely guided, and the fruits wisely conserved.

*By decision of the Minnesota State Supreme Court that state is now in the second group, instead of the third, as it was when Mr. Metcalfe wrote the article.

LIKE its predecessors, the tenth quadrennial Student Volunteer Movement Convention, to be held on December 28th-January 1st at Detroit, Michigan, is likely to be of real moment, not only in the lives of the thousands of young people who will attend, but also,

A Wyclif Bible Reading

THE beautiful and unusual picture inserted in this issue records an episode in English history, from which we in America directly, and the whole world indirectly, have benefited. It is from the brush of Sir George Clausen and is one of eight paintings completed and hung this year in the corridor familiar to all who visit the Houses of Parliament at Westminster,—St. Stephen's Hall, a lofty Gothic chamber,—for here they have waited admission to the gallery of the Commons. Of this painting, Mr. P. Whitwell Wilson, Honorary Life Member of the American Bible Society, former member of Parliament and now the delightful and enlightening correspondent on British and world interests in the magazine section of the *New York Times*, has written in that paper:

About this painting there is an especial charm. In 1325, or thereabout, John Wyclif was born. It was he who translated the Bible into the English tongue. It was an act of the scholar, the significance of which extended far beyond the range of religion. What Wyclif asserted was a freedom of the mind to think, to speak, to write, to read. Ecclesiastical and secular authorities combined to proscribe his books; but they were recited by the people, often in the open air, and this is the scene depicted by Sir George Clausen, who has been knighted in honor of his contribution.

Wyclif's was but the first translation of its kind, and for three hundred years it was the effort to perfect a version of the Scriptures that, more than any other single circumstance, molded the English language, which has become the most widely spoken language on this planet.

Prime Minister Stanley Baldwin, when unveiling the paintings, said of the artists who had so happily selected the subjects for illustration, "they took for points of cardinal consideration the higher qualities of our race, our ideals,—ideals from which we all of us too often fall short,—but ideals which we all of us, quite irrespective of party, cherish in our hearts, and would fain live up to: the ideals of chivalry, love of justice and hatred of tyranny, freedom, adventure; and the ideals which our people have learned from the reading of their own English Bible, and the growth through the ages, of our own internal unity." Of the painting here reproduced, depicting a group of English men and women listening to the reading of Wyclif's Bible, the Prime Minister spoke as "perhaps in some ways the incident fullest of imagination and possibilities for the future of any of the pictures we have here today."

This painting was presented to the British nation by the Duke of Portland. Our photograph has been received through the courtesy of John Swain and Sons, of London, England.

The accompanying photograph of this painting is sent to the recipients of this issue of the RECORD with Christmas and New Year's Greetings from the Officers and Managers of the American Bible Society.

• • •

When December Comes

WE are nearing the end not only of the calendar year, but of the Society's fiscal year as well. And it is evident that we must receive a considerable amount of additional money to meet the budget of the year, which was very carefully made out, and included only the insistent needs for the year.

There are two groups of Bible Society friends to whom we can bring this situation through the columns of the RECORD.

There are those, first, who are responsible for the collections from the churches, and we earnestly ask all treasurers of local churches or denominational organizations having amounts in their treasuries for the distribution of the Scriptures, to cooperate with us by sending to the Treasurer, as promptly as possible, all such amounts. This will not only bring its benefits to our treasury, but the churches themselves will have recognition within this calendar year.

Last year the offerings from the churches, for some reason, fell off many thousands of dollars, and we shall need every dollar that has been given or there will be further shrinkage. We believe in the churches and have every reason to be grateful for their support.

Then there is the splendid group of individual givers on whom we depend so largely. Some are able to give large sums, and thousands give small sums every year. While gifts from these sources have been very encouraging, we shall need many additional ones during December to bring us to the end of the year without a deficit.

Many are the Bibles that go into Christmas stockings throughout the land. Many will want to put into the stocking of the American Bible Society a Christmas gift, in order that the spiritually needy throughout the world may have the ministry of the Scriptures.

Gifts and Givers



MRS. JOHN MIFFLIN HOOD

MANY gifts which the Society receives are beautiful links between the generations.

Mrs. John Mifflin Hood, of Baltimore, was a loving grandmother, who, on the death of a beloved grandson several years ago, gave \$10,000 to the American Bible Society for the distribution of Scriptures, especially in foreign lands, in his memory. Before her recent death, another sum of \$10,000 came to the Society from her, as a memorial to her father and mother. And now her son rejoices in the fact that, when he no longer needs



MISS ANNA SPRING

it, a still larger fund will come to the Society in memory of Mrs. Hood.

The picture of Miss Anna Spring brings up a link with the long past. Her grandfather was the Rev. Gardiner Spring, D.D., LL.D., for two generations the honored pastor of the Brick Presbyterian Church, and an outstanding religious leader in the earlier days of the Republic. He was a member of the convention which organized the American Bible Society in 1816, and was chairman of its Committee on Versions, on which he served for nearly fifty years. Miss Spring has recently given the Society the book which is also in the picture. It is a handsome volume of the New Testament and Psalms presented to Dr. Spring by the British and Foreign Bible Society on the occasion of his presence at an important event in 1834. But Miss Spring has done more than this. In addition to a generous gift in 1925, in part for the work among the blind, but chiefly for the general work of the Society, and two annuity gifts, she has also created a trust fund from which the Society eventually will benefit largely. She recognizes in this way the benefits which have come to her from her grandfather, and links herself with him, her father and mother, and the American Bible

Society in the great work of sowing the seed which is the Word.

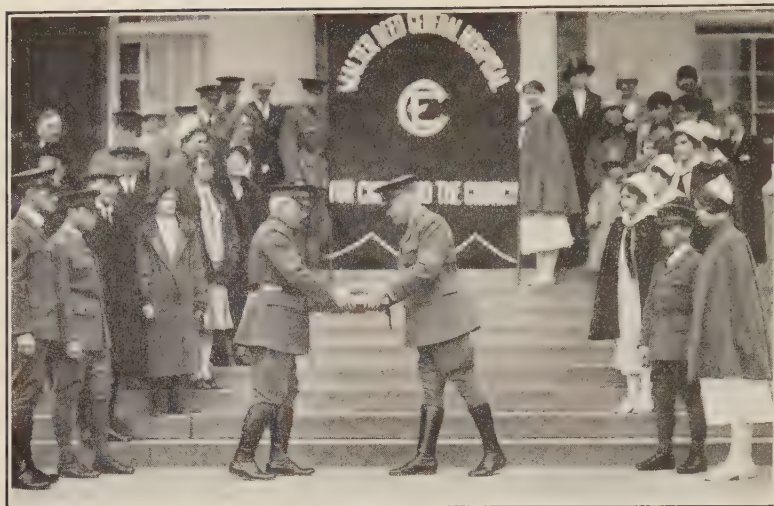
Another gift of peculiar interest this year was a ring. When Dr. J. Oscar Boyd, Secretary of our Levant Agency, was on his way to the General Assembly of the Presbyterian Church at San Francisco, in June of this year, he preached at Colorado Springs. A few days later the ring was received at the Bible House, accompanied by a letter, a part of which tells the story:

For the summer I am located seventeen miles from Colorado Springs, and Sunday, June 12, I had the pleasure of hearing your Dr. Boyd preach on the subject: "Returning the Bible to Bible Lands." I got the entire sermon over the radio.

I was much moved by Dr. Boyd's appeal, and since hearing him have prayed over it. I am dependent and have little over my actual expense, but I have a ring that I cherish, and I am sending you that under separate cover. The stones are not large, but are good, and I earnestly pray that you can dispose of it and use the proceeds for your great work. I have always intended that it should go at my death for Christian work; but when the need is so great, I feel that I should not delay. God bless your Bible Society.

In accordance with the request of the letter, the ring was sold and the money has been put to the use for which it was sent. This gift is typical of the many that reach the Society. Though sometimes not large, we feel sure that they have

JOHN MIFFLIN HOOD
3rd



WALTER REED HOSPITAL CHRISTIAN ENDEAVOR SOCIETY PRESENTS A BIBLE FOR THE HOSPITAL CHAPEL.

In April the society President, William Craig (second from the right), presented the Bible to Brig. General Kennedy, Commandant, who then (at the left) presented it to Chaplain A. C. Oliver, Jr. (right). General Secretary Ryan (third from left) and Secretary Hyatt of the National Capital Agency (fourth from left) were present.

the blessing promised by Christ on the widow's mite; for they have been given under similar circumstances and with the same spirit.

Many surprising gifts are received or offered. For example, recently a package was received containing a set of false teeth in three parts. No message or name accompanied them. Apparently they had been sent, that the Society might extract from them the value of the gold, which, of course, is but a small percent of what the set must have cost the original owner.

Even as this brief article is being written, two letters have arrived bearing on the subject. One, coming from California, regrets the inability of the writer to send any money for the great work of the Society which has his interest, because he is under financial pressure. But he goes on to say that he has a number of milk goats which he is ready to crate and deliver at the nearest railway station, at half price to the Society, if it knows of purchasers at the full price.

The other letter is from Oklahoma, and says, "Here is One Dollar as an offering from two of my children, being the tithe money from the sale of milk. This to be used in any line of your work that you see fit." So the children help.

A Pastor's Happy Practice

VERY appreciative acknowledgments of the brochure issued this year by the Bible Society for Universal Bible Sunday are flowing in to the Bible House. There is one that seems to bear a message from one pastor to other pastors. It is from the Rev. Rollo C. Speer, pastor of the Tabernacle Baptist Church of Milwaukee, Wisconsin. Stating that he

has found the brochure very interesting, he adds:

"For myself I feel we Protestant ministers have something to account for. We have said the Bible is basic to religion and the home. Then why don't we put it there as a cornerstone whenever we lay the foundations of a new home? I have resolved, five years ago, to give every couple I marry a family Bible. I get them of my bookseller,—a book which costs \$3 with the marriage certificate and family record inserted between the Testaments.

I could tell you many stories of how that has led couples to Christ and the church. Rather than profit by the wedding fees, taken from young people, I would prefer to give a goodly part of it back to them at that impressionable time for the purpose of starting them on the way to "a Christian home with a Bible." They often ask me to come in and write the name of their first baby in the place for his name in the family register. We make a bit of ceremony out of that event, sometimes having a service of dedication for baby. Let the good work go on.

A LETTER from the pastor of a German Baptist church, speaking for a stereopticon lecture on the work of the American Bible Society, contains two statements of especial interest. The first is that the German Baptist churches of North America will observe Bible Day on March 11, 1928. This illustrates the fact indicated in the literature of the Society, that it is impracticable to have Bible Sunday uniformly observed on the same day in the year by all the churches. The second fact of especial interest is contained in the quotation from the letter which follows:

I am very interested in the work of your Society. A little over thirty years ago, I as a small boy, upon arrival in America from Europe, received a small copy of a German New Testament, from one of your Agents at Ellis Island. I kept this book for many a year, and the memory of this kind greeting is one of the sweetest in my life. It was a New Testament printed and made by your Society.

The Silent Voice

By F. Lyman MacCallum, Levant Agency

WHEN the cobbler Taniel Manookian moved to the city, he sent his young son, Sarkis, to the American Mission school. Friends had assured him that the teaching there was much the best to be had. As a strict partisan of the Gregorian faith, Taniel had lively qualms about putting his son under the missionaries; but he hoped that either the boy would escape their Protestant wiles, or that a father's firm hand could drive out whatever heresies they succeeded in implanting.

Vain hopes. As Sarkis entered his teens, he developed an intense interest in things religious. Not only was he one of the keenest scholars in the Sunday school, but his solitary little figure was to be seen regularly among the grown-ups at the Wednesday evening prayer meeting. As one and another stood up to pray aloud, the boy was shaken with fierce inward struggles. Night after night he would come prepared with a prayer on his lips and resolve hot in his heart. Yet, when the time came to voice the prayer, his throat would choke, and he could feel the devil catch him about the knees and hold him to his seat. The meeting over, he would stumble home, convinced that by his silence he had denied his Lord.

At home his father would be waiting for him, furious with righteous anger. All his life Sarkis had been so terrified of this hard man, that he could scarcely speak in his presence. Yet now every week the boy had to incur the full weight of his father's anger as the price of attending prayer meeting. Often his mother attempted to interfere in his behalf. "Don't you see you can beat him senseless, but you can't make him change?" she would argue.

"He'll turn Protestant if I don't," the frantic man would shout. "My house shan't be dishonored by that name, do you hear, you renegade?"

When all was over and Sarkis lay sore and shaking in his bed, a strange heavenly peace would steal into his heart and fill it to overflowing. He had been accounted worthy to suffer!

God had not cast him off, then, but was evidently working with him. Perhaps even his sinful silence at the prayer meetings would be forgiven him.

He endured months of disappointment before that unforgettable evening when, with the swimming world going black around him, he found himself on his feet in the meeting, voicing not the words he had so often rehearsed,

but other trembling phrases that came mysteriously from his heart.

Lest he declare himself a Protestant, his father took him from school and set him at a handloom for the making of towels. His relatives, among whom he worked, sourly refused to teach him the trade; but by watching them closely he acquired it alone. He liked the work, which occupied hands and feet with mechanical duties while setting the imagination free to roam the courts of heaven.

The thought of death now began to oppress him. Not the thought of his own death, but the fear of eternal separation from his parents, should they die without having accepted Christ. What joy could there be in heaven for him, if his loved ones were suffering endless torment? Warned they must be, and he saw no one but himself to do it—a timid, speechless, objectionable boy. Eternal death to them if he failed.

Appropriating part of their small store of books, he went to the colporteur of the American Bible Society.

"Baron Parseg," he begged, "I have no money; but I must have a good Bible. Could I trade these books for one?"

"I'm afraid these are not of much use to me," said the colporteur after examining the books. "Still, if it's very important, I suppose—," and so the lad hurried home with his arms around a stout Bible, which would ordinarily have cost more than his week's wages.

He stood it, bright and new, on the high shelf that ran about the single room in which the family lived. Supper over, he hurriedly spread his mattress on the floor and pulled the quilt over him. Perhaps, if he could appear asleep, he might escape his father's rage. As he waited he prayed, "O God, may he see it and read it and not beat me." Over and over he repeated the prayer, lying there with eyes not too tightly closed.

His father sat cross-legged on the sofa, counting and sighing over the day's takings, as usual. Certain small amounts were put aside for necessary payments, and the rest tied in a little bag and returned to the countless folds of Taniel's girdle. Then came the customary cigarette. As he exhaled the first, deep puff, his eye fell on the strange book on the shelf. The boy could hardly contain his excitement—his prayer was working. "O God, may he read it and not beat me," his mind kept repeating.

Taniel rose, walked slowly over and took

down the book, opening it at the title-page. There came a groan of surprise and disgust, and the heavy book was dashed face down on the sofa. "Now he is going to kill me," thought Sarkis, dully.

But, instead, the furious man turned on his wife. "This is all your fault, woman," he shouted. "You always interfered when I tried to knock this nonsense out of him. And now the sneaking little Protestant is setting their lying books like mousetraps about the house, in hopes of catching us too. I'll make a Protestant of him this time."

"Haven't you beaten the boy every week for three years, and what good has it all done?" she retorted, trying to draw his anger away from the boy to herself. "I hate Protestants as much as you do; but, if it is being a Protestant that has made such a good, faithful son, then all I have to say is, Leave my boy alone."

Higher and higher rose their voices as they stood wrangling and calling each other hard names. Finally the woman broke down and went weeping hysterically to bed. Taniel returned to the sofa and the solace of tobacco.

"O God, make him read it—make him read it."

After a long time the boy saw his father's hand reach slowly out and take up the blessed Book again.

Beginning at the first page of Genesis, he read for perhaps two chapters, restored the Book to the shelf and blew out the light. Such joy as he had never before experienced kept the lad awake for most of the night. At breakfast Taniel shot at his son a few glances that made him quiver, but stalked away to work without a word to anyone. That night the father sat up till he supposed all were asleep. Then, taking down the Bible, he read for quite a time. Soon this reading became the cobbler's nightly custom. But he still took pains to beat Sarkis regularly for going to prayer meeting.

Hard times happened along, and the family took refuge in a town named Erba. Here came that veteran missionary, Dr. Elias Riggs, on tour, and at his hands Sarkis, now a young man, received his first Communion. For this his father drove him from home, commanding him never to return. A few weeks later he was accepted at Marsovan College to fit himself for the ministry. There he passed three years, years of absorbing activity and spiritual growth. But no word ever came from his parents, and his lonely holidays were passed in the empty school.

In the lower school there were some children from Erba. When their father came to take them home, at the end of Sarkis' third year, he sought out the young man.

"Sarkis," he asked, "wouldn't you like to come back to Erba with me?"

"More than anything else in the world," answered the homesick student. "But—you know my father."

"I have some news for you. The father who used to persecute you now himself suffers persecution. Priest and congregation have driven him from the church as a Protestant; yet he has nothing but love toward those who are so mad against him. We continually marvel at his new-found gentleness and patience. Your mother, too, is the refuge for any one in distress; people are beginning to call her the Angel of Erba. When I was about to leave, both of them came to my house to give me a message for you. I cannot describe the look in their faces—such happiness! 'Tell our son,' your father said, 'that God's Book has indeed spoken to us; that Christ has come to us both, and that all we now lack is a son with whom to share our eternal joy.'"

• •

IF YOU HAVE LEARNED TO LOVE
YOUR BIBLE, WHY NOT HELP SEND
BIBLES TO THE MILLIONS WHO
HAVE NEVER OWNED EVEN A
SINGLE GOSPEL?

• •

A Strange Bible

UNDER this caption the Minneapolis *Journal*, on August 31, 1927, quoted the following article from the New York *World*. Our readers will be interested.

Edmund T. Garland, of Portland, secretary of the Bible Society of Maine, who several years ago compiled what is called the largest Bible in the world, is now compiling one in which each of the 31,102 verses will be copied by a different person. A considerable portion of the work is finished. President Coolidge penned the first verse of the Book of Genesis.

The Rev. Edward Stuart Best of Malden, Mass., 103 years old, a retired member of the Methodist conference, has the distinction thus far of being the oldest person to have written in the unique Bible.

Wesley Thomas Garland, of South Portland, grandson of Mr. Garland, inscribed a verse over his signature at the age of four and a half years. It is doubtful if either of these records will be surpassed during the completion of the great work.

The Book of Ruth is copied by different persons bearing the name of Ruth, and the last one is written by Babe Ruth. There are countless other interesting features.

Persons of all classes, creeds and denominations are to be represented.

The other Bible compiled by Mr. Garland was in the handwriting of several thousand persons.

The new book will be finished in about three years.

BIBLE SOCIETY RECORD

EDITORS *The Secretaries*

NEW YORK, DECEMBER, 1927

AMERICAN BIBLE SOCIETY

INSTITUTED 1816

Bible House, Astor Place, New York

THE American Bible Society was instituted in 1816 with the sole object of encouraging wider circulation of the Holy Scriptures, without note or comment.

Its program is world-wide and includes the *translation* of the Scriptures into the languages and common dialects of the people; the *publication* of the Scriptures in styles suitable and convenient, and at the lowest possible cost; the *distribution* of the Scriptures throughout the world at cost or free, as a missionary program.

Membership in the Society consists of three classes, each with its special privileges: Annual Members, \$5; Life Members, \$50; and Life Directors, \$150.

The Society is supported by the gifts of its members and friends and by the contributions of Christian churches with which the Society has official or semi-official relations.

Full information about the privileges of Membership will be sent on application.

NOVEMBER MEETING OF THE BOARD

THE seventh stated meeting of the Board of Managers in its one hundred and twelfth year was held at the Bible House, Astor Place, New York, on Thursday, November 3, 1927, at 3:30 o'clock p. m., President E. Francis Hyde in the chair.

Devotional exercises were conducted by General Secretary Haven.

The minutes of the sixth stated meeting of the Board of Managers were approved.

Mr. William Albert Harbison, being present for the first time, was introduced and welcomed.

The minutes of the various standing committees were presented and approved.

A memorial minute on the Hon. Albert J. Beveridge, LL.D., prepared by the appointed committee, and adopted on September 1st, is here entered for record:

Senator Albert J. Beveridge died at his home in Indianapolis, April 27, 1927. He was universally mourned. Flags were placed at half-staff on the public buildings and office structures of the city, and

the Bar Association held a service in his special honor.

Senator Beveridge was born on October 6, 1862, on a farm on the border between Adams and Highland Counties, Ohio. At the time of his birth, his father was serving in the Union Army in the Civil War. Difficulties came to the family. When twelve years old he was a plowboy, having to give up school to work on the farm. At fourteen he was doing a man's work in railroad construction, and at fifteen he was a teamster and lumberman. He studied diligently, however, in spite of these catastrophes, and made his way through the local high school; and at nineteen, a friend loaning him fifty dollars to add to his savings, he entered Indiana Asbury University, now DePauw University. In his second year he won prizes in philosophy, science, oratory, and general scholarship. He worked hard during vacations and he worked hard in the university, and this undermined his health and he had to go West for outdoor life to recover his strength. His gift as a declaimer and orator in college largely determined his subsequent career. He became a much-appreciated speaker in the political campaigns of his youth. On his return from the ranches with his health restored he studied law in Indianapolis. He was so notable a speaker, that he became a favorite of his party. An address which he made at the invitation of the Republican National Committee, in 1896, at the Chicago Auditorium, led to his going to the United States Senate. He added to his gift of oratory that which is unusual for an orator, a literary gift, and his "Life of John Marshall, the father of the Supreme Court," has given him lasting fame. He was at work on the life of Abraham Lincoln at the time of his death.

He was a member of many important historical societies. He had an unusual interest in the Bible, and it was a volume of his on "The Bible as Good Reading" and an address which he delivered on the value of the Bible which led to his election as a Vice-President of the American Bible Society. The Society is greatly bereaved in the death of this distinguished American.

The Treasurer reported the following consignments to the Society's Foreign Agencies during the month of October, 1927: Caribbean, 1,521 volumes, valued at \$839.27; China, 592 volumes, valued at \$104.43; Japan, 12 volumes, valued at \$6.63; La Plata, 2,750 volumes, valued at \$1,767.56; Levant, 400 volumes, valued at \$301.11; Mexico, 13,040 volumes, valued at \$1,442.99; Philippines, 100 volumes, valued at \$64.40; Upper Andes, 53 volumes, valued at \$45.22; West Indies, 860 volumes, valued at \$447.37; total volumes, 19,328; total value, \$5,018.98.

The issues from the Bible House during the month of October were 508,183 volumes.

The meeting was adjourned.

FORM OF A BEQUEST TO THE SOCIETY

I give and bequeath to the American Bible Society formed in New York in the year eighteen hundred and sixteen, and incorporated in the year eighteen hundred and forty-one, the sum of—

If real estate is given, for the last three words above, "the sum of," substitute the words "the following property, to wit."

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